

BOOK REVIEW

Salter, Liora, editor.

COMMUNICATION STUDIES IN CANADA
/ETUDES CANADIENNES EN COMMUNICATION.

Toronto: Butterworth & Co. (Canada) Ltd., 1981.

The first volume in the new series of Canadian communication books has arrived from Butterworths. In this volume Liora Salter of Simon Fraser University has collected papers from the Montreal conference where the Canadian Communication Association was established. Prof. Salter has chosen sixteen papers from the many papers given at the conference which she hopes will give a perception of the developing field of communication in this country.

The book is divided into three parts focusing upon the various aspects of communication. In the first section the editor includes papers which focus upon the media of communication. Here one finds John Lee's discussion of the historical uses of the word "gay". Debra Clarke provides an excellent participant observation study of a Canadian television newsroom. William Gilsdorf reports his findings from a participant observation study of the last two federal political campaigns. The last two articles in the section provide an analysis of scientific communication and advertisements as cultural products from a broad rhetorical perspective.

The second section focuses upon the role of communication in society. The first paper in this section by Overton, Brunton and Sacouman is an analysis of the folk culture of the Maritimes illustrating how the folk music reflects the economic structure of society. This is followed by Marilyn Taylor's analysis of the adult learn-

ing process. Christopher Plant's paper presents an analysis of the PEACESAT satellite showing how the goals of the project have not been reached because of the domination by major centers in Hawaii, the U.S.A. and Australia. Plant's analysis of PEACESAT is followed by Gaetan Tremblay's analysis of satellite communication in Quebec. Tremblay presents three models by which the development of communication technology can be analyzed and opts for the Pragmatic model which he utilizes with network analysis. The section ends with G. Warksett's analysis of the new information society.

The third section of the book focuses upon analytical methods in communication studies. It begins with David Crowley's discussion of bias as a problem which has not been adequately dealt with in the communication sciences. Crowley begins with Innis's work on bias and develops his theme utilizing current European philosophical thought. Two articles on content analysis are included in this section. The first by Douglas Baer examines work being done in the United States by George Gerbner and others and attempts to delineate a Canadian approach to these problems. John Jackson utilizes content analysis and structural analysis to examine a CBC radio-drama thus demonstrating the contrast between the two methods. Three articles by French scholars close out the volume. Michel de Repentigny discusses the methodology of analyzing media coverage of an election campaign. Manar Hammad utilizes semiotic theory to analyze advertisements in the Quebec referendum campaign. Serge Proulx's article closes the book with a discussion of epistemological analysis of television.

As collection of convention papers go, this is a useful book for the communication scholar and the teacher. Not all of the articles are of equal quality or insightfulness. Gilsdorf and

Clarke give us excellent examples of participant observation research. Their conclusions also advance the understanding of these institutions and the field of communication. The two articles analyzing satellite communication are also important as they focus upon the use and misuse of the technology of communication. Communication scholars will find heuristic work in the articles by Crowley, Theall, Proulx, Schiele and Larocque, among others. It has always been a sign of good scholarship that new work can develop from the foundation laid in a paper.

The reader will also find recurrent themes throughout the books. The analysis and role of culture play an important part in these articles. Theall's discussion of art as a "'tonic', negating ugliness and dismissing the bluntness of logic" (p. 74) is abtly illustrated in the article by Overton, Brunton and Sacouman, even though the articles appear in different sections of the book. The Overton, et.al. article utilizes a sociological perspective to examine economic underdevelopment as it is expressed in folk music. The songs which are quoted in the article represent a blunting of Capitalistic logic and an attempt to find release through negating the ugliness of unemployment.

The important thing about this book is what it tells us about Communication Studies in Canada. When the articles are broken down into the various perspectives of traditional Communication Theory we begin to gain a perspective upon the development of communication in this country. If the Salter book is truly representative of work done in the country then one must conclude that there is no work being done in Intercultural Communication, Interpersonal Communication, and little empirical research in mass communication. There were two sessions at the Montreal meeting which presented Interpersonal Communication papers but none appear in this

book. There is only one empirical research study in the book--Repentigny's study of the Quebec Referendum campaign. There are seven articles which fall clearly in the area of Rhetorical Analysis: Theall, Schiele and Larocque, Proulx, Overton, et.al, Tremblay, Warskett, Crowley. Three articles are mass communication studies utilizing participant observation as their methodology. Taylor's article falls in the area of Communication Education and also as rhetorical analysis of adult learning. The Sociology of Language and Semiotics are represented by two articles. One must conclude that communication as a discipline in this country is Rhetorical-Humanistic in character and not Empirical-Social Scientific.

In her introduction to the book Liora Salter discusses the nature of the discipline of Communication in Canada. She points out that such sub-disciplines as Organizational Communication are not represented and appear to be tangential to the field of Communication here. Prof. Salter also provides us with a short history of the development of Communication in Europe, the United States and Canada. David Crowley gives a similar sketch of the historical development of the discipline. While both articles are partially correct on the development in Europe there is a lack of historical perspective when discussing the U.S. and Canada.

Both Crowley and Salter affirm that in the United States communication as a discipline developed from Engineering and Psychology. They ignore completely the Rhetorical movement which has been extremely strong in the U.S. and the Speech Communication Sciences which grew from it. Since they ignore Rhetoric and Speech they fail to recognize that the Source-Message-Channel-Receiver model, along with the emphasis upon the effect of message, come from Aristotle and the early Greek rhetoricians or

communication scholars. A social science with roots in Aristotelean and Cartesian thought develops exactly as the Communication Sciences have in the United States.

One can distinguish three, perhaps four, majors schools of Communication Theory today. The first is the Rhetorical perspective which is the most humanistic of sciences and utilizes Aristotle, or Kenneth Burke (see Theall's excellent discussion of Burkean Dramatism), or Structural Analysis (see Jackson), to understand communication. The second is the Empirical Science of Communication which Douglas Baer accepts and outlines in this book. The third school is the Phenomenological Perspective upon Communication which has yet to surface in Canada although David Crowley's discussion of bias comes close to it. Communication scholars who utilize the Phenomenological perspective rely upon many of the same European scholars, such as Hans-Georg Gadamer (I believe the reference on page 211 to Tadamer is a typographical error), quoted by Crowley. The fourth school of Communication Theory in the U.S. is one which is developing out of the Critical Approach founded upon European and Third World criticisms of North American Empiricism. Thus there is a depth to U.S. communication theory which this limited historical analysis misses. There is also more controversy in the field of communication in the U.S. than this limited perspective picks up. For example, the Phenomenological perspective challenges the very basis of rhetorical and empirical perspectives upon communication since it understands that reality, as well as culture, are created through the transaction of people in communication with one another. In other words, meanings exist between people in transaction with one another and not within the person. Nor do meanings exist external of people communicating with one another.

Prof. Salter tells us that in Canada the parent disciplines of Communication are sociology, literature, history and political science (p. xvii). Again this is a limited perspective upon the development of communication studies in Canada. The Speech sciences have been taught in Canada. A survey of Colonial curriculums in Ontario indicates that rhetoric was a central feature of education. During the late 1870's the world's foremost Elocution and Linguistic scholar, Alexander Melville Bell, taught at Queen's College in Kingston, Ontario. He had previously taught elocution in St. John's, Newfoundland during the 1820's before returning to England to marry and raise a family. Melville Bell, as he was called, is remembered today primarily because of the reference made to his work by George Bernard Shaw in the introduction to *Pygmalion*.

What Salter has presented to us is a "Central Canadian" history of Canadian Communication Studies. In Ontario and Quebec communication scholars found a home in sociology, literature, history and political science programs. However when Campbell (1957) conducted her survey of communication programs in the mid-50's she found Speech Communication being taught in Western Canadian universities and teachers colleges. These programs are the forerunners of the Educational Communication departments of today. Similarly when Lew Wilson conducted his cross Canada survey of Speech Communication programs in the 1960's he found that Speech Communication programs were strongest in Maritime and Western universities. The only Central Canadian programs were at McGill and Concordia which was just beginning at that time.

This was very apparent at the Halifax conference last year in the programs on Communication Education. Papers were presented by scholars from Prince Edward Island, Nova Scotia, and

Saskatchewan which had strong Speech Communication roots. Discussions with these professors indicated that Speech Communication is alive and well in the Maritime universities. The presence of the Canadian Communication Association in Halifax gave us an opportunity to find one another. We may well expect that when Learned Societies are held in these areas of the country more programs of this nature will be given. Meanwhile the political structure and economic realities of the Canadian Communication Association are such as to make this older Canadian Communication tradition only incidental to the Central Canada perspective. One may hope that Central Canadian scholarship, which is ably presented in this book, will expand to accept the existence and value of the Maritime and Western Canadian understanding of communication.

Rosenstock-Huessy, Eugen.

THE ORIGIN OF SPEECH.

Norwich, Vermont: Argo Books, 1981.

Gardner, Clinton C.

LETTERS TO THE THIRD MILLENNIUM:
AN EXPERIMENT IN EAST-WEST COMMUNICATION.

Norwich, Vermont: Argo Books, 1981.

No scholar, with the exception of Martin Buber and Franz Rosenzweig, has so successfully attacked the Artistotelian and Cartesian foundations of modern social science as Eugen Rosenstock-Huessy. These new books from Argo Press help to advance our understanding of Rosenstock-Huessy's social thought. For the Communication scholar Eugen Rosenstock-Huessy offers a new foundation for communication theory. He believed that humanity does not depend upon thought, as Descartes taught, but upon response or communication with the other. Therefore communication is the basis for all of life.